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antipathetic than to lay stress on the use of the same name for the power of the emperor and for that which in the soul corresponds to deity in the world.

T. WHITTAKER.

London.

THE PLEROMA: AN ESSAY ON THE ORIGIN OF CHRISTIANITY. By Paul Carus. Chicago: The Open Court Publishing Company, 1909. Pp. vi, 163.

The object of this book is to show that "Christianity is not the result of accident, but of necessity," and to indicate how "its doctrines, its ceremonies, and its ethics are the product of given conditions." Dr. Carus explains that "the author's method is purely scientific," and that "he has investigated the origin of Christianity as a botanist would study the growth of a tree." The spirit in which he approaches what to him seem the facts of history is indeed what one looks for in a scientist. It is truth-seeking, hospitable to new ideas, and independent, yet conservative in the best sense, reverent, and appreciative of relative values. There is an effort at comprehensiveness of research, a manifest eagerness to cast at least a glance at every fact likely to have a bearing on the subject under discussion, a desire to examine each question from every viewpoint that promises new light. No scientific inquirer will be seriously disposed to take up the cudgels against the main contentions of the author. His fundamental positions are perfectly self-evident. All historians worthy of the name believe to-day in a law of cause and effect and in an evolution of man's social life, including his religious consciousness and its expressions. A botanist feels under no obligation to spend half his time explaining that the tree has grown up out of the ground, and has not fallen down from the sky. We might therefore easily get the impression that this author has used too much force in breaking through open doors. But Dr. Carus knows what deeply rooted prejudices there are in this particular field of study, and his emphasis on the natural origin of Christianity is not unnecessary. In an age of excessive specialization there is a need of scholars willing to acquaint themselves in a fashion with the advance of science all along the line and capable of popularizing the results, problems, and experiments in various departments

of learning. Dr. Carus is particularly fitted for rendering this service. Such is his amazing versatility that no one can read his utterances on any subject without receiving some valuable suggestion, and some helpful stimulus to independent thinking.

It is, no doubt, due to some extent to the restlessness of all polymathy, the insecurity of all universal knowledge, that Dr. Carus sometimes disturbs the confidence of his readers in the 'purely scientific' character of his method. Science demands of its votaries, whether they study the growth of a religion or the growth of a tree, whether they investigate the entire universe or its smallest part, patience and accuracy. It is to be feared that Dr. Carus allows himself to be too much in a hurry to be as careful and correct in his statements as, with his generous equipment, it would be possible for him to be. The list of seventy-four articles by himself "on subjects relating to the origin of Christianity," given on pp. 146ff, is impressive, even if one wonders just what the relation to the origin of Christianity is of such subjects as "Naram-Sin's Stele," "The Rosetta Stone," "Mesha's Declaration of Independence," "The Siloam Inscription," "Stone-Worship," "Haeckel's Monism," and forty other topics mentioned. But a perusal of a considerable part of this 'collateral reading' gives the same impression that the author has been unable to find the necessary time for minute study, accurate quotation, and careful proof-reading.

On page 49 Dr. Carus explains that the subject of how much Christianity was prepared in Babylon "is discussed by Schrader in 'Die Keilinschriften und das Alte Testament,' pp. 377 ff." Of the passage then summarized at length Professor Schrader never wrote a line; it was written by Heinrich Zimmern. On pp. 87f. the statements appear that "Schrader points out," "Schrader thinks" and "Schrader says," and the quotations are made from a book written by Hugo Winckler, with which Schrader had absolutely nothing to do. In the Index, p. 161, Professor Otto Schrader, the famous linguist of Jena, is made responsible for the speculations of Zimmern and Winckler. It was Professor Eberhard Schrader, of Berlin, whose name these Assyriologists thought proper still to retain on the title-page of the so-called third edition of his work, after they had removed every word written by him and substituted their own joint product. Dr. Carus, knowing these little peculiarities of Ger-

man ethics, should have looked more closely at the book he was going to quote as the chief authority for some of his most startling statements. Even the most pronounced Pan-Babylonianism sometimes admits the difficulty of finding proof-texts to support its dogmas; and Professor Zimmern does not pretend to have discovered any Babylonian texts referring to the death, burial, and resurrection on the third day of the god Marduk. This should have been noticed before the proof was read of the following statement: "In both ancient Babylon and Phœnicia a kind of Good Friday as well as an Easter Day were celebrated, and it is noteworthy that the resurrection of the god took place three days after his death." It would be noteworthy, if true. But where is the evidence? Professor Zimmern suggests that the moon is visible in the spring three days; but Marduk was a solar deity. It is tantalizing to have to wait for evidence, but patience has its compensations.

There is no evidence that Manichæans, or even Mandæans, existed "in the Augustan age, shortly before and after" (p. 4). Hermes Trismegistus was not a Hellenistic form of the Egyptian Ptah (p. 5), but of Thoth. Until evidence is produced, it is permissible to doubt that Samson's death and resurrection were commemorated in religious festivals in Israel (p. 16). The doctrine of the trinity is not "common to all Gentile religions" (p. 18); the grouping together of three gods does not make a trinity, and even such triads are not found everywhere. No proof whatever can be adduced for the statement that John the Baptist was the great prophet of the Zabians, or Mandæans, in Palestine, and that these Mandæans counted many adherents in Samaria as well as Asia Minor (p. 36). Since Paul is called "a ringleader of the sect of the Nazarenes," it is, of course, as the author says (p. 46), "absolutely excluded that Nazarenes can mean men born in Nazareth" (which nobody ever supposed), but it does not follow that "the word must be the name of a sect of which Jesus was a member," for the probability is that the word 'Nazoræan' or 'Nazarene' means 'Galilæan,' and applied to Jesus designates him as founder of the sect. One would like to know where, outside of works written in the last few years, "Christianity itself is stated to have developed from the local gnostic sects" (p. 47). Against the assertion that "the house of David had died out with Zerubabel" (p. 112), the five generations of his descendants men-

tioned in I Chron. 3:19ff., may be urged and also the part taken by the house of David along with other families in the lament over Hadad-Rimmon (Zech. 12:12). Dr. Carus believes the story that Jesus refused to help a heathen woman, because it was not meet to take the children's bread and cast it to the dogs. He accepts as genuine the saying, "Till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law," because it stands in strong contradiction to the spirit and principles of the Sermon on the Mount, and the criticism of the law is later than its acceptance. As if there were no Jewish-Christian readers of the first gospel who would be glad to have Paul assigned to the least place in the kingdom of heaven, and the effect of the radicalism of Jesus neutralized by a sweeping confession of faith in the law! No wonder that he thinks it "of very little consequence what view Jesus held." Dr. Carus does not agree with Professors Smith and Drews in their assertion that Jesus never lived. But he does not attach much importance to the life and teaching of Jesus. "Jesus is gone, but Christ remains," "the ideal of humanity, which is not an individual being, but a super-personal presence, not a man who lived and died at a certain time, but like the Platonic ideas, an eternal type," "to use the mystic and profound symbolism of dogmatic Christianity, God the Son begotten in all eternity by God the Father" (pp. 121f.).

In the preface to his book, Dr. Carus declares: "We may be assured that even on other planets where rational beings have developed, a religion of universal love will be preached and will hold up the ideal of a divine Saviour, be he called Christ, or Buddha, or the Prophet, or the manifestation of God, and he, representing the eternal in the transient, will be to many millions a source of comfort in the tribulations of life and in the face of death." The stuff of which worlds are made seems indeed to be essentially the same throughout the universe. But spectral analysis indicates that it is differently mixed in different parts; which makes us pause. May there not be some little planet in the temperate zone of some far off solar system where the people are more in sympathy with the principles of the Sermon on the Mount than with the philosophy of the Nicene Creed?

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